

# THE AFRICAN REPOSITORY

VOL LXIII.

JULY, 1887.

No. 3.

## CONTENTS.

	PAGE
Latrobe's "Maryland in Liberia,"	65
Spread of Mohammedanism in Central Africa,	88
Languages of Africa,	89
The Liquor Traffic in Africa	90
The Sabbath Day at Monrovia,	91
Minister to Liberia,	92
Projected Hospital at Monrovia	93
Liberia Annual Conference	93
Liberia Annual Conference Appointments	94
Intelligence from Liberia,	94
Africa's Cry to America, (POETRY)	95
Muhlenburg Mission, Liberia,	95
Receipts, during the months of March, April and May, 1887,	96



WASHINGTON CITY

*Published Quarterly by the American Colonization Society.*

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

# The American Colonization Society.

## LIFE DIRECTORS.

1852. JAMES HALL, M. D..... <i>Md.</i>	1870. DANIEL PRICE, Esq..... <i>N. Y.</i>
1853. ALEXANDER DUNCAN, Esq..... <i>R. I.</i>	1871. Rev. WILLIAM H. STEELE, D. D. <i>N. Y.</i>
1864. ALEXANDER GUY, M. D..... <i>Ohio.</i>	1871. R.T. Rev. H. C. POTTER, D. D... <i>N. Y.</i>
1868. EDWARD COLES, Esq. .... <i>Pa.</i>	1873. Rev. GEORGE W. SAMSON, D. D.. <i>N. Y.</i>
1869. Rev. JOSEPH F. TUTTLE, D. D... <i>Ind.</i>	1878. Rev. EDWARD W. APPLETON, D.D., <i>Pa.</i>
1869. CHARLES H. NICHOLS, M. D.... <i>N. Y.</i>	1878. Rev. JAMES SAUL, D. D.,..... <i>Pa.</i>
1885. WILLIAM EVANS GUY, Esq.,..... <i>Mo.</i>	

## DELEGATES.

PENNSYLVANIA COLONIZATION SOCIETY.—Rev. Samuel E. Appleton, D. D., Edward S. Morris, Esq., Rev. Alfred Elwyn.

## EDUCATION IN LIBERIA.

THE AMERICAN COLONIZATION SOCIETY is ready to receive, invest and set apart, for the promotion of common-school education in Liberia, all such sum or sums of money as may be given or bequeathed to it for that purpose.

Funds for LIBERIA COLLEGE may be remitted to CHARLES E. STEVENS, Esq., Treasurer, Boston and Albany R. R. Co., Kneeland Street, Boston. The best form of donations and bequests is "THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA."

## THE AFRICAN REPOSITORY.

Published quarterly by the AMERICAN COLONIZATION SOCIETY, is intended to record the Society's proceedings, and all movements for the civilization and evangelization of Africa. It is sent, without charge, when requested, to the officers of the Society and of its Auxiliaries, to life members and to annual contributors of ten dollars and upwards to the funds of the Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Orders or remittances for it should be sent to WILLIAM COPPINGER, Secretary and Treasurer, Colonization Rooms Washington, D. C.

# THE AFRICAN REPOSITORY.

VOL. LXIII. WASHINGTON, D. C., JULY, 1887. No. 3.

## LATROBE'S "MARYLAND IN LIBERIA."

BY EDWARD W. BLYDEN, LL. D.

The most recent work of John H. B. Latrobe, Esq., President of the American Colonization Society, in connection with Liberia, is the paper read before the Maryland Historical Society, March 9, 1885, giving a history of the colony planted by the Maryland State Colonization Society, under the auspices of the State of Maryland, U. S. at Cape Palmas, on the south-west coast of Africa, 1833—1853.

In a prefatory note, Mr. Latrobe says; "When the Maryland State Colonization Society closed its active operations in 1863, Dr. James Hall, who had been its Agent and Business Manager, and the editor of the Maryland Colonization Journal, arranged carefully all the books and papers of the Society and placed them in the custody of the Maryland Historical Society. It has been from this collection and from the personal knowledge of the writer that the following history has been prepared."

There is something of a pathetic interest connected with the circumstances related with such unaffected simplicity. Dr. Hall was clearly influenced not by any mere archæological instinct. It was like carrying out the suggestion of parental impulse, or like arranging the facts of one's own biography. The material which he so carefully deposited had multiplied under his own eyes, the facts had taken place, for the most part, in his own presence, had been, so to speak, in his very hands, and were as familiar, if not as dear to him as his own family connections, or, to use his own more picturesque and descriptive language, his "individuality has been, in warp and woof, blended in the cause of Africa and the Africans, in and through the COLONIZATION SOCIETY."

It is to be hoped that the Doctor's journal, referred to by Mr. Latrobe,\* of his expedition to the Falls of the Cavalla, with all the de-

\* *African Repository*, January, 1885, p. 6.

tails of his intercourse with the tribes through which he passed, will be published, to which might be added the account of the negotiations which extended the possessions of the Maryland State Colonization Society east and west from Cape Palmas. Things are not materially altered from what they were when the journal was written. The information it furnishes would be of the greatest importance at this time when Europeans are hovering in the neighborhood, and when the Liberians are anxious to fix, by occupation, their right to the territories east and north of Cape Palmas.

We believe that Mr. Latrobe and Dr. Hall are both on the other side of the limit in human life beyond which "strength" is said to be "labor and sorrow," but the paper before us and the recent articles of Dr. Hall in the *REPOSITORY* for October, 1884; October, 1885, and January, 1886, show that they are both in the enjoyment of a green old age, and that the time has not yet come when it may be said of them,

"Superfluous lags the veteran on the stage."

*Fortunati ambo—serus in collum redeant.* But for the assurance of Dr. Hall that he had "sketched from memory," we should have supposed that his papers had been written and laid aside a generation ago in the freshness of his powers. An octogenarian, dramatist, scene-painter and humorist all in one, is a *rara avis*. In him experience ripens and imagination grows not old. He still enjoys and delights in depicting

"The sights which youthful poets dream  
On summer eve by haunted stream."

Old men and boys, matron and maid, in Liberia pore over his sketches with absorbing interest and curiosity, and will long remember them; even though the pleasantness of the style is not without a certain piquant flavor and the liveliness of the narration does not rob it of a rigid—frigid we might say—impartiality. The "two admitted toppers," in a population of between three and four thousand, are screened from the odium of posterity only by the care with which their names are concealed.

The State of Maryland was in advance of all other States in her conception and appreciation of the work of the Colonization Society, and in practical efforts to promote it. For twenty years she alone of all the States appropriated large sums not only to transport emigrants to Liberia, but to make a HOME for them there, to take care of them and rear them up in self-dependence and self-government—

"Curat, alit, refouet, perpetuumque facit."

Several other States followed her example. First, Virginia, then Tennessee, then Missouri, then Kentucky and Georgia, among the slave States. Afterwards followed such free States as New Jersey, Pennsylvania, Indiana, Connecticut and Iowa.

Liberia was fostered and encouraged by the independent action of several States; and it would be instructive to have the part each took in the important enterprise. It would be found that assistance was given to the cause by all the representative religious systems in America: Puritanism in New England; Quakerism in Pennsylvania; the Roman Catholic in Maryland; and the Church of England in Virginia.

Considerable interest attaches to the founding and growth of the Quaker Colony, at Grand Bassa. Disastrous experiences afflicted its first settlers. It is now, commercially speaking, the foremost of the counties of Liberia. Two English steamers a week touch at its principal seaport, landing and receiving cargo, besides German and Dutch traders.

Some years ago, the Rev. Philip Slaughter wrote a very interesting account of African Colonization in Virginia. There has always been in Virginia an enlightened view of the work of African Colonization; and probably that State has furnished more emigrants to Liberia than any other. The sagacious statesmanship of Thomas Jefferson, the writer of the American Declaration of Independence saw not only the course which the youthful American nation should adopt for its own preservation and growth, but he perceived also that there was in the country an irreducible quantity in the shape of an alien and defenseless race, which the dictates of humanity and justice, of philanthropy and patriotism required should be disposed of in the interest of all. And he said long before the rise of the "irrepressible conflict," brought on by technical abolitionism, "Nothing is more clearly written in the Book of Destiny than the Emancipation of the blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government so insurmountable are the barriers which nature, habit and opinion have established between them." And again: "In the disposition of these unfortunate people, the first rational object to be distinctly kept in view, is the establishment of a colony on the coast of Africa which may introduce among the aborigines the arts of civilization and science."

In Maryland similar views prevailed. The question of the friends of the Negro in this State was not as to the slavery or freedom of

the race in America, but as to the existence of the two distinct races in contact. They believed that such contact must always be to the disadvantage of the Negro; and they were also firmly of the opinion that whenever the African became possessed of proper ideas as to his true dignity—of the capabilities of his race, he would seek a home where nothing but his own will would prevent his full development. With these views they succeeded in imbuing the leading minds of the State; and some of the most brilliant exploits in the annals of Colonization were achieved by Marylanders. Dr. Ayres, who selected and purchased the site occupied by the first colonists to Liberia, was a citizen of Maryland; and so was Col. John Stevens, who gave \$37,000 to the American Colonization Society for the purchase of a ship in which to transport emigrants to the colony.

It is not surprising that Maryland should have taken the lead among the States in the effort to restore the Africans to their ancestral home and secure for them freedom and larger opportunity. That State was founded by Roman Catholics, yet it might be called the birthplace of perfect religious tolerance and civil freedom in America. The kindly nature of Calvert, (Lord Baltimore) "far from guarding his territory," says Mr. Bancroft, "against any but those of his own persuasion, as he had taken from himself and his successors all arbitrary power by establishing the legislative franchises of the people, so he took from them the means of being intolerant in religion by securing to all present and future liege people of the English king, without distinction to sect or party, free leave to transport themselves and their families to Maryland. Christianity was made, by the charter, the law of the land, but no preference was given to any sect; and equality of the religious rights, not less than in civil freedom was insured."

The character of the people was affected by that of their great leader; and to this day the spirit of the kind-hearted and liberal Calvert seems to hover over the State.

The connection of Mr. Latrobe with African Colonization began in 1822, though, if we remember aright, he knew something of the meeting at which the Society was organized five years before. But it was in the law office of General Robert Goodloe Harper, in 1822, that he was indoctrinated in the principles of Colonization. He has ever since been a constant and effectual worker in the promotion of the cause, bringing to its advocacy and support an inextinguishable energy and eloquence born of philanthropic and patriotic insight. Mr. Latrobe prepared the first map of Liberia under the direction of Dr. Ayres, who had been on the spot. His teacher, Gen. Harper, gave



the name LIBERIA to the colony and he formed the name MONROVIA, after that of President Monroe, for the chief town. In all his speeches for sixty years, he has spoken with prophetic forecast of the Negro's condition in America. He has always seen that emancipation would not solve the social or racial difficulty, and has continually presented and illustrated, in a thousand ways, the views of Thomas Jefferson on the subject. It is not to be expected that the present generation of colored Americans, or even white Americans will grasp these ideas. But the views now entertained by the generality, will not bind their children. Already, under the influence of deeper culture, some of the leading minds among the colored people are grasping the subject. Bishop H. M. Turner, of the African M. E. Church, said ten years ago:

"There is no instance mentioned in history where an enslaved people of an alien race rose to respectability upon the same territory of their enslavement and in the presence of their enslavers, without losing their identity or individuality by amalgamation." \*

In 1828 Mr. Latrobe formed a project of a colony in another part of Africa than Monrovia and laid it before the American Colonization Society in a speech of great force. The Maryland Colonization Society was subsequently organized, and with Mr. Latrobe as Secretary and pecuniary help from the State, the idea of the new colony, under the auspices of the Maryland State Colonization Society, was carried out. Dr. James Hall having just returned from a visit to Liberia, was induced to undertake the task of leading forth the first emigrants for the founding the new colony.

Mr. Latrobe's speech delivered at the annual meeting of the American Colonization Society, January 19th, 1826, in which he urged the selection of Cape Palmas for a new settlement, was well worthy of reproduction. Cape Palmas and its advantages are described with marvellous accuracy, considering the limited sources of information which at that time existed about West Africa.

The question of the termination of the Niger had been for fifty years and was still exciting extraordinary interest. Mungo Park, who, it is supposed would have made the grand discovery, had met a premature and tragical end. The results of the researches of Denham and Clapperton and Laing were disappointing. The Landers had not achieved their great success. Mr. Latrobe, however, had taken an active interest in Nigritan exploration, and he must have been a diligent student, an intensive reader, of African geography! He aided General Harper in preparing instructions given to one Abel Hurd, who was sent out to Liberia at the expense of the General

---

\* African Repository, July, 1876.

with direction to journey westward until he struck the Niger, which he was to follow to the sea, solving in that manner the problem of its mouth. He died before he could carry out the plan, which was at a later date pursued by the Landers with success.\*

When the King of the Belgians was about to hold his important meeting on the 11th of September, 1876, of geographers and philanthropists, with a view to the organization of the African International Association, he extended a warm invitation to Mr. Latrobe to be present as his guest, suggesting that the Colonization Society must be interested in the subject and might be made a strong basis of operations.† This was recognition no less appropriate than courteous. Mr. Latrobe delivered his address, recommending Cape Palmas as a site for a new colony seven years before the king of the Belgians was born, and dispatched his first emigrants to found a settlement a year before the royal philanthropist saw the light. In connection with this matter we have two causes for regret, first, that Mr. Latrobe was unable to attend, and, second, that Liberia did not take a more active and prominent part in that memorable gathering. The King of the Belgians, however, is not without appreciation of the work affected by the American Colonization Society. During the interview he gave to Bishop Taylor the autumn before last he expressed admiration of the practicality and efficiency of Americans as pioneers, and his gratification at the prospect of their introduction as settlers into the Congo country. Captain, now Sir Richard Burton, himself an experienced traveller and explorer, bears the following testimony to the character of Americans as explorers:—

"For African exploration, the Anglo-American is probably the best of men, physically and morally; his energy and sobriety are far superior to that of the older family, and he has had from his youth sufficient experience of Africans to—despite the overwrought English sensibilities regarding the black man—appreciate their merits and demerits and to treat them as they should be treated. He is a favorite wherever he goes, by reason of a certain freedom of manner which is liked everywhere save in England."

The United States, then, contains the agents, black and white, for the work to be done in Africa. If Congress responds favorably to the recent Memorial of the American Colonization Society,‡ the Government need be at no loss for the human instrumentalities to carry out the project.

---

\* *African Repository*, April, 1877. † *Ibid.*

‡ See *African Repository*, April, 1866, p. 65.



The lapse of time, the course of events, and further developments have fully justified the wisdom of Mr. Latrobe in the selection of Cape Palmas. Its admirable geographical position, its large commercial facilities and its political possibilities, are still the subject of remark by all who visit the place. In the speech sixty years ago Mr. Latrobe said :

"Paths would first be made, highways would follow, until the uncivilized nations of the Ivory Coast and Gold Coast, passing by the feeble settlements of Cape Coast and Elmina, would resort to meet civilization at the nearest point of safe approach—the Americo-African city at Cape Palmas."

Between Elmina and Cape Palmas there is still no important settlement. British governors on the coast are anxious that the Gold Coast Government should be extended until it meets civilization, not at the "Americo-African city at Cape Palmas" but one hundred miles nearer, at the San Pedro river, to which the territories of Maryland in Liberia now extend. This river is the south-east boundary of the Republic. An arrangement which would make the boundaries of Liberia on the south-east conterminous with the British territory on the Gold Coast—so as to secure the whole maritime region—from Sierra Leone to Cape Coast—to an English-speaking population, would probably not be displeasing to the British Government.

In October, 1832, soon after the appearance of the *Journal of the Landers*, announcing their discovery of the mouth of the Niger, Messrs Latrobe, Judge Brice, and Charles Carroll Harper were appointed a committee by the Maryland Colonization Society to consider and report upon communications that had been received from different parties in regard to new settlements in Africa. This committee reported that they had no hesitation in recommending Cape Palmas or its vicinity as the most suitable position for a new settlement to the leeward of Monrovia.

About this time the prospects of African Colonization were very gloomy. Discouraging reports had been received from emigrants recently sent out. The action of the Maryland Society caused some apprehension on the part of the Parent Society lest a new settlement under the exclusive auspices of a State Society might "tend so to perplex public opinion and distract public patronage as to place at great risk both the general system and the special project." But they approved the lofty sentiments of the State Society on the subject of slavery. In the editorial remarks in the *Repository* introducing the preamble and resolutions adopted on that occasion, it is said—

"The determination of the Auxiliary Board to promote the

cession of slavery in Maryland, deserves a large tribute of gratitude from every patriot and philanthropist in our country; and it may be hoped that the same generous and enlightened views which led to the determination will predominate in the selection of means for carrying it into effect."

We cannot understand how the indiscriminate charge of supporting and abetting slavery could be brought against Colonizationists in view of such utterances by their prominent representatives. But not a few good and earnest men were influenced by these groundless accusations, in spite of their better judgment, to turn against the Society. Witness the case of Gerrit Smith, one of the most large-hearted of the philanthopists who have dealt with the Negro question in the United States. In the beginning of his public career he was a devoted friend and member of the Colonization Society, ready at all times to vindicate its principles and policy. In a forcible speech at the annual meeting of the Society in January, 1834, Mr. Smith remarked:

"I said that the Anti-Slavery Society had greatly wronged us. I believe that the wise and good among its members (and it comprises many such) are sensible of it. They have, to an undue extent, held our Society responsible for the speeches and acts of its individual members.

\* \* \* \* \*

Some of the charges brought against us by members of the Anti-Slavery Society, and the Society itself, make so ludicrously large draughts on the public credulity, that one can hardly notice them seriously. Such is the character of the charge, that 265,000 of those who are now slaves in this country, would have been free ere this time had it not been for the influence which the Colonization Society exerts in favor of slavery. I need not detain you with the reasoning employed to substantiate this charge; for the reasoning which results in such a conclusion cannot be very edifying."

Yet even Mr. Smith could not resist the influence of continuous misrepresentation. When there is abroad a spirit of persistent misrepresentation against an individual or an institution it is difficult for even good and earnest and fair minded men to be proof against it.

The fact that the Legislature of Maryland continued their appropriations to the State Colonization Society after the declaration of its anti-slavery sentiments shows that they were not averse to such liberal views.

Considerable interest in Colonization had now been aroused among the colored people of Maryland, especially in country places. The interesting family of Gibsons emigrated to Liberia about

this time. Mr. Frederick Douglass informed us that he was very anxious to join the Gibson family and go to the Maryland Colony, but he was prevented. After they left he longed still more for a change in his circumstances; and as he was not allowed, in pursuit of freedom, to turn his face toward the Southern Cross, he turned to the North Star. Three of the Gibson boys still live in Liberia. One is the honored Superintendent of Maryland County; another is Superintendent of the Episcopal Mission at Cape Mount. That Mr. Douglass would have been an important accession to the colony there can be no doubt. But "it is not in man that walketh to direct his steps." "There is a Divinity that shapes our ends."

On the 22nd of November, 1833, Mr. Latrobe, from a committee appointed for that purpose, reported to a meeting of the Maryland State Colonization Society a draft of a Constitution and Bill of Rights for the settlement of Maryland in Liberia. This document contained all the provisions that are found in similar instruments in most of the States of the Union. The draft was adopted.

On the 27th of November, five days after the adoption of the Constitution, the first emigrants embarked from Baltimore on the brig *Ann*, of 160 tons, under the care of Dr. James Hall, agent of the Society, accompanied by Rev. John Hersey, as assistant or vice-agent; a man not more distinguished for his piety than his eccentricities, a veritable "John the Baptist in food and clothing." Two missionaries appointed by the A. B. C. F. M. also embarked—Rev. John Leighton Wilson, who spent so long and useful a life in Africa, and Rev. S. R. Wynkoop. The emigrants numbered eighteen, of whom only five were adult males—"a most unpromising outfit," as Dr. Hall pathetically says, "in the way of emigrants."

On the 25th of January, 1834, the *Ann* arrived at Monrovia. Here Dr. Hall secured some thirty volunteers, able-bodied adults, and at Bassa, he was joined by five more.

On the evening of February 11th, 1834, the brig came to anchor in the roadstead of Cape Palmas. The next day negotiations were entered upon with the chiefs for land on which to settle the emigrants. "As was anticipated, the item of rum was insisted upon as a *sine qua non* by the natives, when, after they had agreed to sell, the question of the consideration came up; and for a time everything was at sea. Dr. Hall was peremptory, however. After enumerating the trade goods that he was willing to give in exchange for the territory, he said, "My Master gave me these to buy a home for his people; if you take what I offer, good; if not I go my way." After some palavering the chiefs agreed to take silver dollars in lieu of the articles the agent

was not prepared to supply, and, as the sun declined, the palaver was "set." The following day the necessary deeds were drawn up and signed in the presence of witnesses. The value of the goods paid was about one thousand dollars at the rate merchandise was sold on the coast. The price paid to the natives for the Peninsula of Sierra Leone was ninety-five pounds, or four hundred and fifty-six dollars. The leaders of the Niger expedition in 1841, paid for sixteen miles of territory along the right bank of the Niger and four miles from its margin, about forty-five pounds or two hundred and sixteen dollars, "one fifth part of which was to be paid when the Deed of Cession was signed, as security, for the purchase and delivery of said land; the remainder to be paid as soon as the British people shall have had possession of the land for twelve months, provided that they should, at that time, wish to retain it, either at one payment or in five installments, as might be most convenient to the Queen of Great Britain." \*

The deeds for territory acquired for the Maryland Colony by Dr. Hall and subsequently, are all published in an Appendix to Mr. Latrobe's paper. Although within the last two or three years a new European Power has appeared on the coast, playing an energetic part and refusing, on Prince Bismarck's theory, to pay any attention to paper rights, still the publication, at this time, of these deeds is very opportune, as Liberia is making strenuous efforts to plant settlements in the territories so long ago purchased by and ceded to the colony.

The treaties are all signed by chiefs who knew nothing of letters. They had to depend, for the meaning of documents they agreed to, upon the information furnished by the other contracting party. KING WEAH, *his mark*, or RHEA NEH, *his mark*, is the only guarantee of these solemn treaties or deeds.† But if Dr. Hall were consulted he would testify that even at that time this illiterate condition of the rulers and owners of the country was not incompatible with a considerable development of intellect, and a large share of shrewdness and common sense. As a rule, they have the appearance and demeanor of statesmen, and some bear strong resemblances to well-known statesmen of the white race. The author of "The Journal of an African Cruiser," an American naval officer, in describing a gathering of chiefs, which he witnessed at Cape Palmas, says:

"One headman was very like Henry Clay, both in face and figure. It is remarkable, too, that one of the chiefs at Sinoe, not only had a strong personal resemblance to the same distinguished states-

\*Expedition to the River Niger, Vol. I, pp. 349 & 350.

†Many of the early Kings of Europe would only make *their mark*.

man—being, as it were, his image in ebony or bronze—but, while not speaking, moved constantly about the palaver house, as was Mr. Clay's habit in the Senate chamber."<sup>\*</sup>

It happened to the writer to accompany Governor —, of Sierra Leone to a native palaver at Kambia, on the Great Scarcies river, sixty miles northwest of Freetown. His Excellency pointed out one of the chiefs, who, he said, strikingly resembled Mr. Disraeli. And as we looked at the head, face and bearing of that jet black figure, we were also struck with the resemblance, as we had seen the great statesman and novelist. Nor did we think that if *he* had seen the African statesman he would have considered the suggestion, at least physically speaking, as uncomplimentary.

The deed ceding or selling Cape Palmas to the Maryland State Colonization Society, for the settlement of Negro emigrants, was signed February 14, 1834. This brought into Liberia one of the most important sections of West Africa, comprised between 6° and 10° west longitude, and 4° 25' and 5° north latitude.

Cape Palmas was discovered by the Portuguese in 1462, thirty years before Columbus made his first voyage to America. But it is certain that it was visited by Hanno, the Carthaginian explorer, five hundred years before the Christian era. In his *Periplus* Hanno he says that after reaching the coast inhabited by "ebony Negroes," "we came near high hills covered with odoriferous trees of different species." Auguste Mer, a French writer, who has just published a "Memoir on the *Periplus* of Hanno," thinks that the attractive region was Cape Palmas, for, he says, "even at the present day every seaman perceives this pleasant smell in the neighborhood of Cape Palmas."<sup>†</sup>

The country is, indeed, a beautiful one. The hills, valleys and plains are finely dispersed, and the dweller in the land can choose from either a delightful spot to suit his taste. The editor of the *Maryland Colonization Journal*, and founder of the colony, said, forty years ago:

"We believe, if the number of our colonists were increased a hundred fold, if the whole free colored population of Baltimore was well settled in the township of Harper and its vicinity, with the wealth which they now possess, that they would not only obtain support from this coast trade, but would monopolize the whole of it, and found on that part of the coast, possessing so many natural advan-

\* *Maryland Colonization Journal*, Vol. III, p. 53.

† *Verhandlungen der Gesellsch. für Erdkunde zu Berlin*, March 6, 1886.

tages, a large commercial city. From its geographical position it *must* be a place of vast importance."<sup>\*</sup>

The year 1834 was a memorable year for the Negro race. On the 20th of June Dr. Hall issued a proclamation setting apart the 4th of July, 1834, as a day of thanksgiving and prayer, which he began as follows:

"Being thoroughly impressed with a deep sense of favor so signally bestowed upon us by the great Disposer of events, I do hereby appoint Friday, the fourth day of July next, as a day of public thanksgiving and prayer, &c."

We do not know whether Dr. Hall had received information that on the last day of that very month Negro slavery would cease throughout the British possessions. Had they put off the day of thanksgiving to four weeks later the settlers would have mingled their thanks with those of 800,000 freedmen in the British West Indies, who, on August 1, 1834, rejoiced in their deliverance from hereditary thralldom.

The colony now entered upon its political existence with the machinery of regularly organized government. The farmer, the mechanic, the schoolmaster, the preacher, had begun their work. It was no drawback that their Constitution and laws were drawn up in America. They had endorsed these and were satisfied with them. Some of the first colonists of the United States lived for some time under laws drawn up in England. The settlers at Cape Palmas, in the outset of their career, enjoyed what Mr. Gladstone has recently described as "the first conditions of civilized life," viz, "the free course of law, the liberty of every individual in the exercise of every legal right, the confidence of the people in the law, apart from which no country can be called in the full sense of the word a civilized country, nor can there be given to that country the blessings which it is the object of civilized society to attain."<sup>†</sup>

A few months after the emigrants were settled an incident occurred which showed the character of Dr. Hall as a pioneer ruler. Any lack of firmness or discretion on his part would have precipitated a serious catastrophe; but by his spirit and sagacity he was able to curb the pretensions of a barbarous ruler and lay the foundations of security for the colony. Mr. Latrobe says—

"After the sailing of the *Ann* for home, the king of Cape Palmas, believing that the stock of provisions was becoming short, prohibited Dr. Hall from trading with any tribe but his own for

<sup>\*</sup> *Maryland Colonization Journal*, Vol. III, p. 290.

<sup>†</sup> Speech on "The Government of Ireland," April 8, 1836.



rice; replying to the Governor's reference to the treaty of purchase, that he, King Freeman, would do as he pleased. Whereupon the Governor told him, 'That unless the people of Rocktown were permitted to bring in provisions the colonists would starve; that they were as willing to die in one way as another; and that if the King attempted to stop by force any trade coming to the colony, or intercepted trade goods that might be sent for rice, war would begin, and would not end while one American was left alive on the Cape, or until every native town in gun-shot of the fort had been destroyed.'

Making preparation accordingly, Dr. Hall despatched his boat the following morning, as usual, to Rocktown; when the King sent word "that it was all a mistake; and that he was sorry for the trouble he had given." This ended all difficulty in regard to traffic.

Dr. Hall's successful rescue of the poor man from the horrors of the sassy-wood ordeal affords another illustration of his pluck and determination—qualities which, when combined with clear-headedness, are not lost upon the natives.

But after two years hard labor and anxiety the health of Dr. Hall, never very robust, failed utterly, so that he was obliged to tender his resignation of a position which he had so creditably filled, leaving his example as an inspiration to his successors. Mr. Oliver Holmes, of Baltimore, filled the place temporarily until a colored man, the first colored governor of a civilized colony in West Africa, was appointed.\*

But the Doctor had made a deep impression upon the people, both colonists and aborigines. The memory of the first Governor still lingers in the memory of the older natives, and they recount the terrible things which their youthful imaginations pictured of the possibilities of that dream-like creature, half man, half beast, with "two faces and six legs," which used to move up and down the Cape and along the beach, followed by astonished and admiring crowds, and which to the more experienced and prosaic Monroviaans was known as the "Doctor and his ass," or "the man with two sticks on him bullock."

On his return to the United States Dr. Hall entered upon labors for the colony in a new form. He accepted the appointment of General Agent of the Maryland State Colonization Society and Editor of their official organ, the *Maryland Colonization Journal*, which he conducted for more than twenty years with spirit and

---

\* Five years after Dr. Ferguson was appointed Governor of Sierra Leone.

ability and an outspoken candor which, if all we have heard of the times of slavery is true, must have been far from welcome to many of his readers; but it is characteristic of the Commonwealth founded by the liberal and tolerant Calvert, that his paper was patronized by some of the leading men of the State. Even in respect to men and things in Liberia, he never allowed the gentleness of his judgment to overshoot the requirements of his equity. His advocacy of the colony never amounted to optimism. Like all men of strict impartiality he was sometimes misunderstood by ultra partisans of pro-slavery, anti-slavery and Colonization views. But he always got his revenge through his copious vocabulary of gentlemanly retort. Notice the following:

"We not unfrequently receive letters from our lower county subscribers, wishing a discontinuance, on the ground of our tendency to Abolitionism. Then again, we have an exchange refused us in the North because our poor JOURNAL is but "the tool of the Slaveocracy in Maryland." Again, when alluding to the Abolitionists, we unfortunately styled them (ironically of course) "this amiable party," for which we lost a good, but we suspect, rather dull, customer.\*

In 1863 when he closed his labors as Editor and ten volumes of the *Journal* were completed and bound, he placed us under lasting obligations by sending to us as a present a full set, and we are glad to avail ourselves of this opportunity to record anew the expression of our sincere gratitude. Every page of these volumes has been read over and over again with fresh interest. They show, as Mr. Latrobe says in his preface "how a nation may be built up from its earliest infancy, and until it enters as an adult unto the family of nations." The individuality of the Editor is diffused throughout these volumes; his wonderful mental flexibility, his ready sympathy, his tolerance and his philosophic not, to say religious idiosyncrasy, his knowledge, his wit, his sarcasm, his pathos, his independence, his bitter scorn of fools, whether black or white, African or American, are a constant source of instruction and amusement, and their influence upon the Liberian communities was not lost. They eagerly read the numbers as they appeared, for "wisdom, wit, and indignation," as Emerson says, "that are unforgettable." †

In 1836, John B. Russwurm was appointed by the Maryland State Colonization Society Governor of Maryland in Liberia. He was the only colored man on the coast who had received a liberal education. He was graduated in one of the best New England academies and

\* *Maryland Colonization Journal*, Vol. III, pp. 322, 323.

† *Præse Works*, Vol. II, p. 162.

graduated at Bowdoin College, a Master of Arts. Besides his literary advantages, he was gifted with a temperament which admirably fitted him for the work of training young people. His intellectual endowments seem to have been surpassed by the loving and genial spirit which filled his heart. He was beloved by the natives for his scrupulous moderation and respected by the colonists and missionaries for his intelligence, learning and integrity,—a fit successor of Dr. Hall, to watch over the developments of the principles of sobriety and freedom upon which the colony was founded, and to impose a wholesome check upon the excesses of the democratic spirit.

At the time that Mr. Russwurm was appointed Governor of Maryland in Liberia (1836), many regarded the choice of a colored man as a doubtful experiment, so much so that it was not until five years afterwards that the Parent Society followed the example at Monrovia, in appointing, as the successor of Governor Buchanan, Joseph Jenkins Roberts.

Governor Russwurm was instrumental in annexing to the colony about 100 miles of territory to the leeward of Cape Palmas, viz., Tachou, Bassa, Berriby, Grand Berriby, and Taboa. In his letter to the Society, announcing these important accessions, he does it modestly in two sentences.\* But this enlargement of territory was the result of considerable labor, prudence, and tact. One of the old Cape Palmas natives gave us, in 1882, an interesting account of the whole proceeding. The Governor's classical knowledge stood him in good stead. He enacted, as a symbol which they would understand, the fable about the comparative strength of a single stick by itself and a number of sticks in a bundle. He had a number of sticks brought and requested one of the chiefs to break a single one, then two together, then three, &c., and, finally, when from their number the strongest man could not break them, he impressed upon them the lesson of the fable, the importance of the union of the tribes in the neighborhood, not only among themselves, but with the colonists. They easily saw the point and agreed to have peace and to cast in their lot with the colonists. Russwurm's parable is recited among them to this day. So Charles Hodge, an intelligent Grebo, informed us.

In 1854, twenty years after its settlement, and three years after the death of Governor Russwurm, the colony became independent of the Society. On the 29th of May, W. A. Prout was elected Governor and Boston J. Drayton Lieutenant Governor. At this time the forms of the Government were determined, and the great difficulties which

\* *Maryland Colonization Journal*, Vol. III, p. 211.

have always attended the first attempts to plant a colony had been happily overcome. Henceforth a new order of things was to begin: a nation had been created by the labor of twenty years. Some of the founders were still living, both in Liberia and in America, in the vigor of their manhood, and watching with intense interest the development and organization of the national life.

Governor Prout died during his term of office, and on the 3d of August, 1856, Boston J. Drayton was inaugurated Governor. It was under the administration of the latter, after being in office about five months, that events transpired which rendered it necessary for the new State to be absorbed into the older one of Liberia proper. Referring to these circumstances, Mr. Latrobe says: "Without the cautious and sagacious and patient temper of his predecessors, Governor Drayton's course has been said to have brought on a conflict resulting in many deaths on both sides, which made it necessary to apply to the authorities at Monrovia for assistance."

In making this statement which sends Mr. Drayton's name down to posterity in a far from favorable light, Mr. Latrobe probably lost sight of three facts in connection with Governor Drayton's history. *First.* Brought up a mechanic in the city of Charleston, he did not in early years enjoy the advantages of education. He was destitute of the mental culture of his predecessor. *Second.* His predecessor, who held the government for fifteen years, was charged, even in a glowing tribute paid to him after his death by a most friendly pen—with being "too much disposed to yield to the often exorbitant exactions of the native tribes."\*

When the rupture between the colonists and natives took place in December, 1856, the *Maryland Colonization Journal*, in an editorial on the subject, said:

"When we last visited the place, in 1855, Governor Prout was very anxious to lay out a road from a certain locality to the river, but could not do so, because it would interfere with two antiquated bamboo huts belonging to the King, which his majesty would not sell nor permit the Governor to remove. And he was even threatened that war would result if he persisted in moving them; such annoyances, however slight, occurring from day to day, were well calculated to create a determination to remove the natives at all hazards, and it would not surprise us if Governor Drayton has failed to exercise the same forbearance as his predecessors. It was time for them to remove or adopt civilized habits."†

\* *Maryland Colonization Journal*, Vol. VI, p. 354.

† *Maryland Colonization Journal*, Vol. VIII, p. 238.

The third fact, of which Mr. Latrobe probably lost sight, is, that Governor Drayton was born and reared in the chivalrous State of South Carolina. And here we must advert for a moment—hoping at some future time to deal more fully with the subject—to a consideration, which, in estimating the difficulties, failures and successes of Liberia thus far, is seldom taken into account by even her best friends. The modern idea of government, which has recently received eloquent and authoritative exposition in Mr. Gladstone's speech on Ireland, is, an equal system of law for every part of the territory and for every class of the nation. Now this is, no doubt, a correct theory of government. It has at least the advantage of fairness and clearness in statement. But it is one of the most difficult theories to reduce to practice in a new community, self-reliant and self-governing. When Governor Drayton assumed the reigns of the government of Maryland in Liberia, the colony was deprived to the advantage which Russwurm always enjoyed of a controlling and impartial authority at a distance from the scene, in whose equitableness and thorough disinterestedness the people, both colonial and aboriginal, had complete confidence, and to which they looked as the guide and prompter of the Governor, able and willing to send him succor in case of distress, or to check any extravagant pretences on his part. When such a guardian of appellate power was removed the immediate result was to deprive the people of both hope and fear—the inciting and deterrent principles in humanity—and to rob the government, therefore, of the moral help which the operation of those principles in the people furnishes to the ruler.

The whole of Liberia has suffered from the assumption of an independence considered by some as premature at the time it was assumed. The fact, however, is, that independence was forced upon the people by circumstances. Much longer interference in the affairs of the colony by the American Colonization Society would have proved impracticable and detrimental. But there have been serious drawbacks to the new regime. Those upon whom the new government first fell had shoulders trained to bear it, and were still surrounded by the props and safeguards of previous administrations. Their conduct had been regulated by the discipline of foreign supervision or control, and, both from the habit of obedience and from a respect for authority on the part of the people, the first rulers of the Republic found their task comparatively easy. But when these passed away and a generation came up "which knew not Joseph," then began the real difficulties of self-government. Liberia is now passing through this trying period, which may be described as experimental.

The generation who knew Ashmun and Mechlin and Buchanan and Hall and Russwurm and Roberts has passed away. The Society no longer exercises, either directly through its agent, or indirectly through the recollection of the older citizens, or by large expenditures in the country, any influence upon the people. They are left now to their own government, pure and simple, and deserve the forbearance and sympathy of the friends of the Republic abroad.

With no outside check upon their proceedings, and without the restraining influence of generally diffused education, men in power find it difficult to rise above the influence of their immediate surroundings. They yield to the temptation of making office subservient to the gratification of feelings not always of the noblest character. They are often incapable of protecting themselves against the pressure brought to bear upon them to elevate their own kindred or to promote the interests of local factions at the expense of the community. These are evils which grow out of our independent and isolated condition. Even in the large colonies of Great Britain, such as Australia, New Zealand, South Africa, the people would be far from willing to have complete autonomy conferred upon them—to be put at the mercy of local rulers involved in all the prejudices and interests of the place. But, on the other hand, the Liberians would not exchange their independence, with all its burdens, for the colonial system, with all its advantages. They are learning self-reliance and self-respect. And it is far from discreditable to them that, under seriously adverse circumstances, they have persevered for thirty years in maintaining an independent nationality; that they exhibit, to a commendable degree, the qualities of individual self-control and administrative fairness not seen to the same extent in some much older and far more favorable communities. Notwithstanding the disappointments they sometimes experience in their rulers, they always manifest undiminished enthusiasm on the occasion of the inauguration of every new administration, thus exemplifying what Dr. Hall has justly described as "the most distinguishing characteristic of the Liberian, that in which there has been no change, their leading trait from the earliest date, when there was no *Liberia*, till they created it, to the present time, viz., their *Patriotism* and *Nationality*."<sup>\*</sup>

By a remarkable coincidence Dr. Hall happened to be in Liberia when it became necessary to merge the colony he had planted into the Republic of Liberia, and he cheerfully and generously co-operated in effecting this result. The colony of Maryland in Liberia became, in 1854, the State of Maryland in Liberia; and in 1857 it was further

<sup>\*</sup>African Repository, January, 1886, page 10.



changed into the County of Maryland in Liberia. Many of the older citizens of Maryland in Liberia had deprecated the separation from the Society in the first instance, but they more strongly objected to their little State being absorbed by the Republic of Liberia;\* they had, however, learned the art of self government and had acquired the habit of submissive obedience to law, and annexation took place. Liberia now had a fourth county, bringing three additional members to the House of Representatives and two to the Senate.

The aboriginal population of the County of Maryland in Liberia is composed of Kroos and Greboes or Gedeboes. The traditional history of both tribes is said to be identical, and their physical character and language seem to confirm the statement of their common origin.

They are among the most intellectual of the tribes in Liberian territory. Numbers of Greboes have been well educated under the auspices of the Protestant Episcopal Mission at Cape Palmas. Their language has been reduced to writing and books are printed in it. Having enjoyed these advantages, they are anxious to take their part in the various departments of the national life. They have shown great power of organization. A little more than ten years ago they formed what they designated, "The Grebo United Kingdom," embracing the Cape Palmas, Fishtown, Middletown, Rocktown, Graway and Cavalla tribes, and demanded from the Liberian Government certain rights as citizens of the Republic which they considered were withheld from them; and they prepared to enforce their demands by arms. The friendly interposition of the United States Government prevented matters assuming a serious form, and brought about an amicable settlement. These tribes have recently made another appeal to the Liberian Government for enlarged privileges. In an able and manly address to the President dated September 17, 1885, in which they detail their grievances, they refer to their devotion to the Americo-Liberians and their loyalty to the Republic. They say:

"To prove that we are loyal to the Government, we will carry your minds back to the Tebo expedition of 1883. The Liberian Government sent a squad up the Cavalla river to settle the disturbance that was caused by the Tebo tribe. The Superintendent of Maryland County sent a letter to us, notifying us that we were to go together with them. We therefore went in obedience to the command, and while up there, we behaved more orderly than the Americo-Liberians that went there. Even Captain Evans, who went in com-

\* See letter of Governor Russwurm, *Maryland Col. Journal*, Vol. V., p. 113.

mand of the squad, made an expression that he placed more confidence in us than them. We acted faithfully and loyally to the very last. We even bore our own expenses."

The President has recently paid a visit to Cape Palmas with a view, it is said, of arranging matters with this important section of the Liberian population.

The first experiences of the colonists of Liberia with the aborigines were not such as they would have been had the natives not been under the influence of foreign slave traders, who stimulated their hostility to the new comers. To secure a firm footing in the country for themselves and the civil and religious institutions they represented, they were obliged to adopt a policy, which, only temporary and at that time unavoidable, has, in many instances, continued to the present. Their position was at first really critical, and they might have given the excuse offered by an energetic and distinguished colonist in ancient times, in another part of Africa:

*"Res dura et regni novitas me talia cogunt Moliri."*

But no such necessity now exists. On the contrary, all the interests of the Republic point to the incorporation of and cordial co-operation with the native tribes. Young men are growing up among them who accept the ideas of the Republic; and the masses are being penetrated with civilized convictions. The time has passed for mere general maxims as to our relations to the aborigines; now is the time for reducing these maxims to practice.

Maryland in Liberia from the first enjoyed the advantage of able religious teachers. In the ship that bore the first emigrants two missionaries were sent out; and when, two years after their landing, Captain Nicholson, of the United States ship Potomac, visited the settlement, he reported that "Rev. John Leighton Wilson, at the missionary establishment in Latrobe, had under his tuition about one hundred of the native children and a few adults." The following is a brief history of the religious work at Cape Palmas, from an official report:

"It was a wise and merciful Providence which first directed the Protestant Episcopal Mission, and others, to Cape Palmas and parts adjacent. It was the healthiest of the settlements then made on the coast. Unlike some other portions of the Liberian coast, the tribes around had not been thinned or broken up by the slave trade and domestic wars which it ever excites. While the Cavalla river, alive with an active trade, opened a highway eighty miles into the interior.

"These favorable circumstances, made known by Dr. James Hall, then Governor of Cape Palmas, and Rev. Dr. Wilson, who accompa-

nied him on his expedition to purchase land for the colony, determined the Foreign Committee of the Protestant Episcopal Church to commence their missionary work at Cape Palmas.

"In the autumn of 1836, Rev. Dr. Savage arrived at Cape Palmas. Mr. James M. Thomson, a Liberian, had been employed by the Foreign Committee to make preliminary arrangements, and had so well occupied his time that when Dr. Savage arrived, the lot at Mount Vaughan was partially cleared, and Mr. Thomson had gathered a small native school in a thatched house on the premises.

"On July 4th, 1837, Rev. Messrs Minor and Payne joined Dr Savage. By this time the first mission house at Mount Vaughan was so far completed that, putting up curtains, we managed to make out three rooms for the Mission family.

"In the Mission field they found Rev. Dr. Wilson and associates of the American Board, occupying Cape Palmas, Rocktown, Fish-town and Half Cavalla; and Rev. F. Burns, of the Methodist Mission, regularly in the colony.

"The field immediately about the Cape being so well occupied, the Protestant Episcopal Mission at once directed its efforts towards the interior. \* \* \* \* \*

"Soon after this, Dr. Wilson, of the American Board, and associates determined to remove their mission to the Gaboon river, and their stations about the Cape were gradually transferred to the Protestant Episcopal Mission."

So rapid was the religious and educational development of the colony that sixteen years after it was founded it was erected into an independent Diocese of the Protestant Episcopal Church, Rev. John Payne being consecrated the first "Bishop of Cape Palmas and Parts Adjacent." Two other white bishops succeeded him. But lately Rev. Samuel D. Ferguson, D. D., a citizen of Liberia, educated in Maryland county, was consecrated to the holy office, and he has entered upon his exalted and responsible duties with intelligence, energy, zeal and hopefulness. The announcement is made that the King and Queen of the Greboes have been recently baptized by Bishop Ferguson and received into the Church.

It is to be regretted, however, that the Church or Foreign Committee of the Protestant Episcopal Church seems to have relaxed its efforts for the evangelization of the "regions beyond" Cape Palmas. After having achieved the noble preparatory work on the aborigines of the coast, a grand opportunity presents itself to the Church for aggressive work. Twenty-five years ago there were missions seventy and eighty miles back from the settlement. They do not now exist.

Bishop Ferguson, in his able and comprehensive review of the Missions, under date July, 1885, makes the following affecting reference to the interior operations:—

"As soon as circumstances justify it there (should) be opened five stations on the Cavalla river, at the following named places: Teblebo (nearest the mouth,) Gidiatabo, Nyinimu, Tebo and Webo. There were mission stations at all these places under the late Bishop Payne's administration, with the exception of Nyinimu. But for several years past the voice of the messenger of peace has ceased to be heard on the river. A few fruit-trees struggling for existence among the thick bush are all that remain to mark the spot where a missionary once lived. Not a vestige remains of the frame house that was at Webo, nor the native-built houses of the other places."

This is a lamentable state of things, and more to be deplored because, as a field for both missionary and colonization operations, the interior of Cape Palmas offers peculiar attractions. Unlike the countries north and east, it is free from the inroads of Mohammedanism and from the sinister influence of the European trader.

About the year 1862, Rev. C. C. Hoffman made a tour of 85 miles inland from Cape Palmas to the head of the Cavalla river and reported an exceedingly fertile and pleasant country. After a couple of days journey he found the country hilly, the weather cool and pleasant, and a good fire necessary to make himself comfortable. A paper describing his journey was published in the proceedings of the Royal Geographical Society, (*London, Vol. vi. pp. 66, 67.*) in which he gives the following geographical information:—

"Near the source of the Cavalla river, another river flows from the hills, by which the natives receive English goods, cloths, salt, guns, etc., from vessels at its mouth. This river they call Niga. I have very little doubt but that one of the sources of the Niger will be found a few weeks' travel east of Cape Palmas, and that this is the river to which the natives referred."

Mrs. Messenger, wife of an Episcopal missionary stationed at Bohlen, interior of Cape Palmas, wrote in 1860 of the country, as follows:—

"I cannot describe the wild beauty of this country. We are right among the mountains; we cannot look in any direction without seeing them near and at a distance. Toward the south we see Mount Gero, its summit reaching to the clouds, and thickly covered with trees and jungle. Rice farms are to be seen in every direction, appearing like so many fields of green wheat or rich meadows, while

from the valleys the palm trees wave their feathery branches in the breeze. What an Eden might the hand of civilization make of this country, that God, with "lavish kindness" has so beautifully adorned with all things lovely in nature, and where no chilling blasts come to wither or destroy."<sup>\*</sup>

We are glad to know that Bishop Ferguson calls for men, without regard to race. The work of white missionaries in Liberia was not done when the country became independent. They are needed to aid in the aggressive work and to cope with the Roman Catholics, who are now sending the best of their European priests, having renewed with great energy at Monrovia the work they abandoned forty years ago at Cape Palmas.

The county of Maryland in Liberia was the result of the philanthropy of the State of Maryland in the United States. That State has given to Liberia two of her ablest Presidents—BENSON and WARNER;† and its name is forever identified with the only popular government on the Continent of Africa. There is no reason why the good people on the eponymous State should cease their practical interest in that portion of Liberia. We believe that if any causes should arise to give a sudden impulse to the settlement of Maryland in Liberia, it would soon extend its influence to the waters of the Niger.

It is not often given to one man to watch through two generations the operation and results of any method or plan proposed by himself. Mr. Latrobe has had this good fortune; and the Republic of Liberia will testify to his sagacity and energy. For sixty years, with the steadfastness of inspiration and the certitude of achievement, he has continued his advocacy of colonization. He has enriched its literature by innumerable letters, speeches and essays. But when those speeches shall lie in libraries unread, and their most thrilling passages are forgotten, the work he has done toward the construction of a nation five thousand miles away from his home will remain to him *monumentum aere perennius*.

LATROBE, HALL, RUSSWURM, are three names that will ever be honored in the annals of Maryland in Liberia. A patriotic gratitude has rooted in the heart of the people numerous associations of their engrafting. "I know not," said the venerable philanthropist of Maryland—Moses Sheppard—"I know not why the names I have mentioned—LATROBE, HALL, RUSSWURM—should not go down the stream of time in the list of philanthropists, with those of Penn and the Pilgrims."‡

<sup>\*</sup> *African Repository*, January, 1861, p. 24.

† The present Vice President, Hon. J. M. Thompson, is from the County of Maryland.

‡ *Maryland Colonization Journal*, Vol. vi, p. 371.

It will be a long time before the story of the founding of the settlements of Liberia will lose its romantic interest; and when all the incidents connected with their establishment and growth shall have been delineated by competent hands a chapter will be added to the annals of American as well as African history, which will claim the admiring attention of all the thoughtful and humane.

And as "the quality of mercy is twice blessed," we cannot entertain any doubt that the reflex action of these colonies upon the United States must be salutary, not only in a material, but in other respects. The anticipation will be realized of an enthusiastic rush by Africans to the land of their fathers, singing the song given at the end of Mr. Latrobe's valuable paper, and composed by himself, as we infer from the single initial at the end. The music of its inspiring stanzas will widen and deepen as time goes on:—

"For Africa! for Africa! Oh! who would stay behind;  
The anchor hangs upon the bow; the sails swell in the wind;  
Our fatherland, the love of thee within our heart now reigns—  
Then bid thy wanderers welcome through all thy boundless plains;  
Vio!l, from thy fruitful bosom, a harvest to our toil,  
Until we find, 'neath shadowy palms, our graves within thy soil."

#### SPREAD OF MOHAMMEDANISM IN CENTRAL AFRICA

Dr. E. W. Blyden, who is a genuine Negro, splendidly educated, the master of several languages, and a very able writer, is discussing in the *African M. E. Church Review* the conquest of Africa by Mohammedanism, a subject with which no one, perhaps, is so competent as himself. He has written for our own *Review* some most valuable articles on this very important question, which the Christian world interested in Africa do not understand and appreciate as they should. Dr. Blyden says the Moslems are not conquering the Nigritian and Soudanic tribes by force of arms, as they overwhelmed Northern Africa, but by mosques and schools and books and trade and inter-marriages. These tribes have never been subdued by a foreign foe. Again and again they have driven back both Arabs and Europeans, but once accepting Mohammedanism, they do not hesitate to extend it by *Jihads* or military expeditions to reduce pagans to the faith. In the last fifty years there has been a wonderful activity in this direction, and the whole of Africa north of the equator is being rapidly brought under the influence of the Crescent. Dahomey and Ashanti still cling to their paganism, but they cannot resist the Moslem conquerors.



The book *par excellence* with African Mohammedans is the Koran, called *Alkitab*, composed in the purest Arabic, the idiom of the Desert Arabs. To them it is a divine book, and whatever seems to illustrate it is prized. Great attention is paid to grammatical analysis, and nearly every Mandingo, or Foulah trader, or itinerant teacher, carries among his manuscripts the *Alfiyah*, the most complete and celebrated of the Arabic grammatical poems.

It is plain that Dr. Blyden regards Mohammedanism as much better than the paganism which it supercedes, and it is also plain that he thinks the Moslem wiser, in some respects, than the Christians have been in propagating their religion. The North African Church failed because it proved itself incompetent to deal with the indigenous races.

"The Gospel, pure and simple, would have been an unspeakable blessing, but it would not have come 'pure and simple. . .'"

The successful invaders would have assumed a right to the persons and labor of the natives, slavery would have been the normal condition of the Aborigines, and the cruelty and rapacity of their European masters would have exceeded any thing witnessed in the New World. A whole continent would have lain prostrate at the feet of unprincipled greed and irresponsible tyranny.

Mohammedanism in Africa has left the native master of himself and of his home; but wherever Christianity has really been able to establish itself, excepting in Liberia, foreigners have taken the country, and in some places rule the natives with oppressive rigor.—*Methodist Quarterly*.

#### LANGUAGES OF AFRICA.

The volumes lately published by Mr. Robert N. Cust are the treasury of information in regard to the languages and dialects of Africa. He gathers his materials from the writings of a very wide range of special students, English, German, and others. Much, of course, is yet to be found out upon the subject. In the present state of knowledge, Mr. Cust summarizes the following table:

Family or Group.	Branches, Languages, Dialects.			Total.
1. Semitic.....	II.	10	9	19
2. Hamitic .....	III.	29	27	56
3. Nuba-Fulah .....	II.	17	7	24
4. Negro .....	IV.	195	49	214
5. Bantu .....	II.	168	55	223
6. Hottentot - Bushman .....	III.	14	6	25
		438	153	591

It must not be supposed that all these languages and dialects are of equal importance, or that the entire 591 are likely to stand before

the advances of civilization. Under that test there will prevail the law of the "survival of the fittest." Of the great number, as many as sixty-six have received the Bible in part or in whole. The importance to the welfare of any language of a translation of the Divine Word is well expressed by the author: "Experience on the West Coast of Africa and the story of the English Bible and of Luther's Bible warn us that when the language of a country is still in flux it will settle down and gravitate around the translation of the Scriptures. I do not find that any language has ever perished from the great reservoir of human knowledge which has been elevated to the dignity of being the vehicle of divine knowledge." The following have the whole Bible:

Language.	Translator, etc.	Publisher.
Arabic .....	Drs. Smith and Van Dyck..	American Bible Society.
Amharic .....	Abu Rumi, etc., 1810-20....	British and Foreign Bible Society.
Koptic .....	Unknown, 2d and 3d century	Manuscript.
Ashantee .....	Christaller, 1871.....	British and Foreign Bible Society.
Akra or Ga .....	Hanson, Zimmerman, 1816..	British and Foreign Bible Society.
Yaraba or Yoruba	Trans. Com. at Lagos.....	British and Foreign Bible Society.
Efik .....	Goldie, Robb, 1862-86.....	Scotch Bible Society.
Zulu .....	H. A. Wilder, etc.....	American Bible Society.
Xosa or Kafir....	Shaw, etc.....	British and Foreign Bible Society.
Sesuto .....	French Missionaries, 1849-86	British and Foreign Bible Society.
Sechuana .....	Moffat, 1831-76.....	British and Foreign Bible Society.

Some have the entire New Testament, as the Herrero, the language which serves the Rhenish Society, north of Bushman-land. Others have as yet only smaller portions. Probably no other African language attracts more attention now than the Swahili, of which the missionary Krapf left an elaborate dictionary, and of which Mr. Cust expresses the opinion that it "is, and is destined to continue, one of the twelve most important languages of the world, with reference to the vast area over which it is the *lingua franca*.—*Foreign Missionary*.

---

*From the (Sierra Leone) Methodist Herald.*

### THE LIQUOR TRAFFIC IN AFRICA.

At length an earnest and elaborate, but by no means premature, protest against the liquor traffic in this country has come from the British Missionary Societies working in Africa.

We have before us a remarkable pamphlet entitled "*Trafficking in Liquors with the Natives of Africa*," written by Rev. Horace Waller, the biographer of Livingstone, as the spokesman for the Missionary Societies, in which are collected a number of melancholy and suggestive facts showing the demoralizing and destructive character of the liquor trade with this coast.

There are two classes of foreigners who indulge in this trade in Africa. One class is unscrupulous as to the methods and materials of trade. They say, "Our business in this unhealthy climate is to make money as rapidly as possible, and get away from a country in which the white man, even of most vigorous constitution, pays a heavy per centage from the days of the years of his life for the privilege of trading here." The other class, with apparently greater consideration, say, "It is important that the native should come within the circle of civilized influences—and since his love for liquor is the only thing that will bring him within the circle, then it is the duty of all who wish the rapid civilization of the country to pander to his tastes."

In either case the desire on the part of the trader for the rapid accumulation of money is not the least conspicuous incentive. The traffic in liquor, like the trade in slaves during the past century, is a mania, which has seized upon the trading community of Europe. But like the slave trade its gains are not only ephemeral, but entail a curse upon those and their descendants who deal in it; and like the slave trade also, it is destined to be exterminated by the enlightened sentiment of humanity.

There is not only positive evidence that the gains accumulated by the liquor traffic are not permanent acquisitions, but there are proofs in our own neighborhood that the liquor sold to the natives is one of the prolific causes of their frequent wars, which, from time to time, destroy the proceeds of the liquor traffic in the hands of the liquor sellers, and occasion further losses by hampering and destroying all trade. Nothing is left of the great houses in West Africa, which, even fifty years ago, carried on a large and lucrative trade in spirits. In Sierra Leone, evidences in confirmation of this statement will occur to every thoughtful person.

---

#### THE SABBATH DAY AT MONROVIA.

##### AN ORDINANCE AMENDING AN ORDINANCE MAKING BREAKING THE SABBATH A MISDEMEANOR.

*Be it ordained by the Common Council of the City of Monrovia in Council assembled:*

*Section 1st.* That immediately after the passage of this Ordinance it shall be unlawful for any person or persons to land, or ship, or cause to be landed, or shipped, from any steamer, vessel, cutter, craft, or boat, on the Sabbath Day, any goods, wares, or merchandise.

of whatsoever kind. Any one violating the above shall be considered guilty of a misdemeanor punishable before any Court having competent jurisdiction, and shall be fined in the sum of Fifty dollars for the first offence and One Hundred dollars for the second offence, with all costs of suit, or be imprisoned in the County Jail for not less than six months, nor more than twelve months.

*Section 2d.* It shall be unlawful for any Krooman, Veyman, Basaman, or any other person or persons, to work in boats or canoes on the Sabbath Day for the purpose of landing or shipping goods, merchandise, or produce. Any person or persons who shall ship or land any of the above named articles on the Sabbath Day, shall be considered guilty of a misdemeanor, and each offender shall, before any Court having competent jurisdiction, be fined in a sum of Five dollars, with all costs of suit, or, on failure to make payment, be imprisoned in the County Jail for not less than one month nor more than two months.

*Section 3d.* That any person or persons seeing the above sections violated are hereby authorized to file information against violators, on oath, before any City Magistrate, who shall immediately issue a warrant for said offender or offenders and bring them to trial. The informer shall receive for such information the sum of two and a half dollars, to be paid out of any money in the City Treasury not otherwise appropriated.

*Section 4th.* Be it understood that nothing in section second shall be so construed as to prevent the landing of passengers who may arrive at this port on the Sabbath Day and their baggage.

*Section 5th.* Any Ordinance conflicting with this ordinance be, and the same is, hereby repealed.

Passed in the Common Council this 21st day of March, in the year of our Lord one thousand eight hundred and eighty-seven.

I assent to this Ordinance this 25th day of March, one thousand eight hundred and eighty-seven.

C. T. O. KING, *Mayor.*

ARTHUR BARCLAY,

*Clerk of Common Council.*

#### MINISTER TO LIBERIA.

Hon. C. H. J. Taylor, of Kansas City, Missouri, has been appointed by President Cleveland as United States Minister Resident and Consul General to Liberia. Mr. Taylor was born in Alabama, studied law at Ann Arbor, Michigan, and has practiced his profession in Indiana, Kansas and Missouri. He is a colored man of about 33 years of age, and is believed to be fully qualified to perform the duties of the position for which he has been commissioned.

## PROJECTED HOSPITAL AT MONROVIA.

Mrs. Roberts, the widow of the first President of Liberia, is collecting money for a general hospital to be erected at Monrovia. Such an institution is much needed there, not only for the aboriginal and immigrant population, but for seamen and others from all countries who visit the West Coast of Africa.

The project originated with Mrs. Roberts, who has spent some fifty years at the capital city of Liberia; and she is devoting her time and energies to its consummation as fully as her health and strength will allow, without compensation or reward of any kind, save the consciousness of doing good.

Mrs. Roberts was kindly received by President Cleveland, who became the first contributor toward the proposed hospital, accompanying his gift [\$50.00] with the following letter:

*"Executive Mansion, Washington,  
March 7th, 1887.*

"MRS. J. R. ROBERTS,

"DEAR MADAM:

"The project you have in hand for the erection of a hospital in Monrovia, the capital of Liberia, meets with my hearty approval; and I hope you will be able to fully succeed in your humane undertaking.

"Liberia is so distinctly the outgrowth of the kindly and generous sentiments of the people of the United States, that everything which pertains to the well-being of that young Republic should appeal to our sympathies and benevolence.

"The hospital which it is proposed to erect, seems to me to be such an important instrumentality in well-directed charity, that I desire the acceptance of the enclosed contribution to the enterprise.

"Yours very truly,

"GROVER CLEVELAND."

## LIBERIA ANNUAL CONFERENCE.

I have just returned from the seat of Conference, which was Clay-Ashland, on the St. Paul's river, about 75 miles from Robertsport. Bishop William Taylor presided, and lovingly dispatched, in five days, all the business of Conference. There were between 1,500 and 2,000 people attending during public service; the chapel was always crowded to and beyond its utmost capacity. All were hospitably entertained. The Bishop's annual visits here are doing great good. He will be in Liberia three months, when he will repair to his work on the Upper Congo.

I left Helena, Ark., June 1, 1879, sailed from New York the 14th of the same month, and landed in Liberia the 15th of July of the same year, and have never had the fever. I enjoy much better health than I did in Eastern Arkansas; my weight is 157 pounds the year round.

B. K. McKEEVER.

*Robertsport, Cape Mount,  
February 25, 1887.*

#### LIBERIA ANNUAL CONFERENCE APPOINTMENTS.

MONROVIA DISTRICT, *C. A. Pitman*, P. E.—Monrovia Station, H. B. Capehart, A. H. Watson; Robertsport and Lalla, B. K. McKeever; New Georgia Circuit, J. W. Early, Johnsville, to be supplied; Gheesohn, G. J. Hargraves; Paynesville, C. A. Pitman; Marshall Circuit, to be supplied.

ST. PAUL'S RIVER DISTRICT, *W. T. Hagan*, P. E.—Upper and Lower Caldwell, A. T. A. Sims, J. D. Scott; Virginia Circuit, to be supplied; Brewerville, T. C. Holderness; Clay-Ashland, A. G. W. Parker; D. Hare, sup.; Millsburg, to be supplied, W. P. Kennedy, Sr., sup.; Robertsville, A. L. Sims; Arthington, C. C. B. McLain; Carysburg and Bensonville Circuit, J. W. Cooper; Brown's Station, R. Boyce.

BASSA DISTRICT, *J. H. Deputie*, P. E.—Paynesburg Circuit, E. L. Brumskine; Buchanan, to be supplied; Carterstown, to be supplied; Lower Buchanan, to be supplied; Gibboom Native Station, to be supplied; Edina Station, to be supplied; Bexley Circuit, to be supplied; Bullemtown, to be supplied; Mount Olive Mission, J. H. Deputie, J. P. Artis, sup.

SINOE DISTRICT, *W. P. Kennedy Jr.*, P. E.—Greenville, W. P. Kennedy, Jr., P. E. Walker; Lexington, J. W. Draper; Louisiana and Blountsville, to be supplied; Sinoe Mission, J. W. Bonner. Missionary to Settra Kroo, B. J. Turner.

CAPE PALMAS DISTRICT, *J. H. Deputie*, P. E.—Mt. Scott and Tubmantown, to be supplied.

#### INTELLIGENCE FROM LIBERIA.

The bark "Monrovia," which sailed from New York March 5th, with emigrants sent by the American Colonization Society, arrived at Monrovia April 2, and at Cape Palmas April 8. Mr. Peter Osborne, late a resident of Charlotte, N. C., wrote, April 17: "I beg to inform you of my arrival in Liberia with all my family. I am satis-



fied with this country, and wish that my people would come out by the next vessel. God has blessed us and brought us in good health to Cape Palmas, after 34 days pleasant sailing from New York. We landed on Good Friday, a happy day for us all."

The Mayor of Monrovia wrote, April 2: "The rise in the price of coffee this season, and the growing demand for it, have stimulated the farmers to renewed exertion, and they are enlarging the area of its cultivation. Send us hard-working farmers, and give us good, plain schools, and Liberia's prosperity and success will be surely hastened."

### AFRICA'S CRY TO AMERICA.

BY I. E. DICKENGA.

Where Egypt's river takes its rise  
Under Nyanza's tropic skies,  
There is a land most fair to see  
Clothed in darkest misery.

From Africa, dark Africa,  
A voice comes to America,  
"O, mighty land of liberty,  
I am in bondage—rescue me!

There Nature's lavish hand is seen,  
Hills and valleys all are green,  
Her lakes are clear, her skies are fair,  
But man is sunk in dark despair.

Oh, listen to the pleading cry;  
Oh, who will answer, "Here am I!"  
From out of thee, America,  
Who will go to Africa?

While cruel superstition reigns  
Earth is marked with blood red stains;  
Bowed down with fear the Afric slave  
Prays to gods that cannot save.

Oh, who will carry there the light  
That makes our happy land so bright?  
The cross of Christ to Africa  
Wilt thou send, America?

Far in that dark and sinful land,  
Dwells a small devoted band,  
Where noble Hannington was slain.  
They call—and shall they call in vain?

On us that band has set its eyes,  
Dear land, in majesty arise!  
Our own beloved America,  
Stretch thy hand toward Africa.

—*Gospel In All Lands.*

### MUHLENBURG MISSION, LIBERIA.

In April last the council of the church connected with this mission took action, making the congregation self-sustaining. They also elected as their pastor the Rev. D. A. Davidson, a native who was educated at the mission and was licensed in 1883. The chapel destroyed by a tornado in 1885 was speedily rebuilt, and in less than nine months the new structure, 30x40 feet, with a wing 15x18 feet, was dedicated. There are at this mission 120 pupils, 87 communicants and 160 scholars in the Sunday-school. The missionary has organized a new congregation a few miles in the interior, and in every way is manifest the marked influence which the mission is exerting upon

the native chiefs and tribes. In connection with the mission there are 1,300 acres of land, 100 acres of which are under cultivation, having 21,000 coffee trees. The sale of coffee during the last two years amounted to \$2,113.35.

### RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY;

During the Month of March, 1887.

PENNSYLVANIA (\$100.00)		OHIO. (\$600.00)	
Philadelphia, Pennsylvania		Oxford. Dr. Alexander Guy,	6 00
Colonization Society, John		FOR REPOSITORY. (\$1.75)	
Welsh Dulles, Esq., Treas:		Mississippi. St. California, 75c.	1 75
Special .....	\$100 00	RECAPITULATION.	
GEORGIA. (\$3.00)		Donations.....	703 00
Dalton. John W. Washington		Emigrants toward passage.....	6 50
St. C. B. Jordan 50c.		For African Repository.....	1 75
Jesse Bruce 50c.....	3 00	Rent of Colonization Building..	178 00
FLORIDA. (\$5.50)		Interest for Schools in Liberia.	90 00
Gainesville. Herbert J.			
Jones, toward cost of em-		Total Receipts in March.	\$579 25
igrant passage to Liberia,..	6 50		

During the Month of April, 1887.

NEW YORK. (\$30 00.)		passage to Liberia,....		5 00
Flushing. Dr. Albert W.		RECAPITULATION.		
Ferris, .....	30 00	Donations.....	40 00	
GEORGIA. (\$10.00)		Emigrants toward passage.....	5 00	
Rome. Miss Mary Vance..	10 00	Rent of Colonization Building..	89 00	
MISSISSIPPI. (\$5.00)		Interest.....	44 00	
Greenville. Rev. A. Walls,		Total Receipts in April.	\$178 00	
toward cost of emigrant				

During the Month of May, 1887.

VERMONT. (\$31.00)		RECAPITULATION.	
Essex. Annuity of Nathan		Annuity.....	31 00
Lathrop, by S. G. Butler,		For African Repository .....	3 00
EX.....	\$31 00	Rent of Colonization Building..	276 00
FOR REPOSITORY. (\$3.00)		Interest.....	276 89
Pennsylvania St. Virginia		Total Receipts in May.	\$586 89
St. Missouri St. ....	3 00		

# CONSTITUTION OF THE AMERICAN COLONIZATION SOCIETY.

Organized, January 1, 1817.

Incorporated, March 22, 1837.

ARTICLE 1. This Society shall be called "The American Colonization Society."

ARTICLE 2. The objects of this Society shall be to aid the Colonization of Africa by voluntary colored emigrants from the United States, and to promote there the extension of Christianity and civilization.

ARTICLE 3. Every citizen of the United States who shall have paid to the funds of the Society the sum of one dollar, shall be a member of the Society for one year from the time of such payment. Any citizen who shall have paid the sum of thirty dollars, shall be a member for life. And any citizen paying the sum of one thousand dollars, shall be a Director for life. Foreigners may be made members by a vote of the Society or of the Directors.

ARTICLE 4. The Society shall meet annually at Washington on the third Tuesday in January, and at such other times and places as they shall direct. At the annual meeting, at President and Vice-Presidents shall be chosen, who shall perform the duties appropriate to those offices.

ARTICLE 5. There shall be a Board of Directors composed of the Directors for life and of Delegates from the several Auxiliary Societies. Each of such Societies shall be entitled to one Delegate and an additional Delegate for every two hundred dollars paid into the treasury of this Society within the year ending on the 31st of December; provided, that no Auxiliary shall be entitled to more than four Delegates in any one year.

ARTICLE 6. The Board shall annually appoint one or more Secretaries, a Treasurer and an Executive Committee of seven persons; all of whom shall, *ex-officio*, be members of the Board. The President of the Society shall also be a Director, *ex-officio*, and President of the Board; but in his absence at any meeting a Chairman shall be appointed to preside.

ARTICLE 7. The Board of Directors shall meet in Washington at twelve o'clock M., on the third Tuesday of January in each year, and at such other times and places as it shall appoint, or at the request of the Executive Committee, and at the request of any three of the Auxiliary Societies, communicated to the Corresponding Secretary. Seven Directors shall form a quorum for the transaction of business.

ARTICLE 8. The Executive Committee shall meet according to its own appointment or at the call of the Secretary. This Committee shall have discretionary power to transact the business of the Society, subject only to such limitations as are found in its charter, in this Constitution, and in the votes that have been passed, or may hereafter be passed, by the Board of Directors. The Secretary and Treasurer shall be members of the Committee *ex-officio*, with the right to deliberate, but not to vote. The Committee is authorized to fill all vacancies in its own body; to appoint a Secretary or Treasurer whenever such offices are vacant; and to appoint and direct such Agents as may be necessary for the service of the Society. At every annual meeting, the Committee shall report their doings to the Society, and to the Board of Directors.

ARTICLE 9. This Constitution may be amended upon a proposition to that effect, made and approved at any meeting of the Board of Directors, or made by any of the Auxiliary Societies represented in the Board of Directors, transmitted to the Secretary, and published in the official paper of the Society three months before the annual meeting; provided such amendment receive the sanction of two-thirds of the Board at its next annual meeting.

# The American Colonization Society.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE, WASHINGTON, D. C.

*President:*—HON. JOHN H. B. ROBE.

*Secretary and Treasurer:*—WILLIAM COPPINGER.

## EXECUTIVE COMMITTEE:

JUSTICE WILLIAM STRONG, *Chairman.*

HON. PETER PARKER,

REV. THOMAS G. ADDISON, D.D.

JUDGE CHARLES C. NOTT,

REV. BYRON SUNDERLAND, D.D.

REGINALD FENDALL, ESQ.,

DR. WILLIAM W. GODDING.

## INSTRUMENTS OF THE AMERICAN COLONIZATION SOCIETY.

*First.*—AN EMIGRATION FUND, for the purpose of sending to Liberia, semi-annually, with the means of settlement, a well selected company of thrifty emigrants.

*Second.*—AN AGRICULTURAL FUND, for supplying seeds and farming implements to the emigrants and settlers.

*Third.*—AN EDUCATION FUND, for the more thorough education of the youth of Liberia, on whom will soon devolve the task of conducting the Government.

## EMIGRATION TO LIBERIA.

So numerous have the applications become, that THE AMERICAN COLONIZATION SOCIETY will hereafter give the preference, all other things being equal, to those who will pay a part of the cost of their passage and settlement in Liberia. Persons wishing to remove to that Republic should make application, giving their name, age and circumstances, addressed to William Coppinger, Secretary and Treasurer, Colonization Rooms, Washington, D. C.

## FORM OF BEQUEST.

I give and bequeath to THE AMERICAN COLONIZATION SOCIETY the sum of \_\_\_\_\_ dollars.

(If the bequest is of personal or real estate so describe it that it can be easily indentified).